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ABSTRACT

Collective bargaining between teachers and schools does not need to be limited to the "market place approach" emphasizing fiscal considerations. Attention to the professional nature of teachers and to the problems of education that administrators and teachers must join together to solve can reduce confrontation. Catholic schools and teachers can find further cause to adopt a collaborative approach to bargaining in their common belief in their church and the school's role in the church and its functions. This approach involves recognition of the interests and rights of pastors, parents, and parishioners as well as administrators and teachers. Drawing on employer-employee relationship models developed in Japan, where a sense of community exists similar to that found in the church, a process has been developed for establishing the goals, tone, participants, and meeting format of bargaining sessions particularly suited to the characteristics of Catholic education. A conflict resolution method is included in the process. (Author/PGD)

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A Collaborative Approach to Personnel Relations

John J. Augenstein

EA 013 128

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A Collaborative Approach to Personnel Relations

(A Model Process for Justice in the Catholic School Community of Faith)

JOHN J. AUGENSTEIN
Superintendent of Schools
Youngstown, Ohio

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DEDICATION

This work is dedicated to my wife, Barb, and our family, Don, Karl, Paul, Diana, Nan, and Rich, for their never ending patience and support in my work.

Introduction

Historical Setting and Background

Among the numerous issues confronting Catholic schools during the past decade one rises above the rest in its image impact and that issue is "labor relations," also known as employer-employee relations. Although the schools have faced other serious problems of enrollment decline and finance, the labor relations issue has, in my opinion, generated controversy, ill will, and resulted in a great deal of negative press evidenced by the following selective headlines from the Catholic press:

"Catholic Schools Fire Pro-Unionist Despite Church Stand on Reprisals"
"New USCC Subcommittee Forms To Discuss Union Efforts"
"Dioceses, Teachers Face Union Quandaries"
"NCEA Talks; Union Stalks Sidewalks"
"Bishops OK Union Talks Paper But It's Secret. . ."
"Court Casts Church In Paternalistic Role"[1]

Other headings carrying similar messages have appeared in local diocesan newspapers as well as the daily secular press. Needless to say, such headlines and their accompanying stories have cast Church and school officials more in the role of leaders who are unable or unwilling to apply the Church's social teachings regarding employer-employee relations in their own house. Although that may be the case in some instances, it is not uniformly true in all dioceses and schools across the country.

Having noted some of the news publications, let me turn to writings in selected Catholic educational journals which have provided challenges to Catholic educators. One of the early authors on the subject of collective bargaining and Catholic schools was the late Father Robert Reicher about whom Monsignor George Higgins said:

". . . everything that needed to be said about the unionization of teachers in Catholic schools had been said extraordinarily well by the late Father Reicher in the November, 1967 *NCEA bulletin* . . ."[2]

Understanding the task facing Catholic school administrators, Father Reicher wrote:

". . . their experience parallels what Bishops face in their clergy, pastors in their parishioners, and religious superiors in their comr .unity members—a simple desire to share and participate . . ."[3]

Later in the same article, he challenged the school administrators when he noted:

". . . because the movement toward collective bargaining is slower in Church related schools, administrators have the opportunity of formulating a just and proper personnel policy when teachers request collective bargaining . . ."[4]

In the decade following Father Reicher's work, other authors have restated the challenge to Catholic educators. In the May, 1968 *NCEA Bulletin*, Attorney E. Riley Casey noted that ". . . the Church (has) an opportunity to show the way with an enlightened approach to problems of collective bargaining . . ."[5] Speaking to administrators at the 1976 NCEA Symposium on "Unionism in Catholic Schools," Monsignor George Higgins reiterated his challenge when he said:

". . . administrators of Catholic institutions should strike out on their own and, for once, take the lead in establishing progressive labor-management relations in their particular profession . . ."[6]

Jason Petosa, *National Catholic Reporter* publisher and frequent reporter of labor issues in the Church, penned his own challenge in the April, 1977 issue of *Today's Catholic Teacher*.

". . . the U.S. Catholic Church has a proud record of supporting rights of working people . . . the Church and its school teachers have an opportunity now to forge a new standard in labor relations . . ."[7]

These challenges have been and are continuing to be met with both successes and failures by administrators and teachers across the country. The process suggested in this publication is one response to the challenge.

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CHAPTER I

Collective Bargaining in Catholic Schools

Approaches to Collective Bargaining

Several years before teachers in Catholic schools began organizing and bargaining collectively, their counterparts in public education blazed the trail. As public school administrators and teachers grappled with their new roles, volumes were written to assist each group. Among those volumes was one authored by Myron Lieberman and Michael H. Moskow entitled *Collective Negotiations For Teachers: An Approach To School Administration*. I cite this work because Lieberman and Moskow explain in brief three approaches to collective negotiations: 1) market place, 2) professional, and 3) problem solving. These approaches appear to be still valid today. The *market place approach* is identified by an exchange between teachers and school boards. Teachers try to "sell their services"[8] for the highest dollar while school boards attempt to secure such services for the lowest or cheapest dollar outlay. (This is very short-range and limited in scope.) The *professional approach* "emphasizes the professional dimension of teachers . . . accepts the fact that teachers are employees, but stresses the fact that they are professional employees. . . ."[9] Finally, the *problem solving approach* emphasizes not so much the prerogatives of teachers and administrators but rather what is "the best way to get a particular job done."[10] Elements of all of these approaches may be found in one negotiating situation.

From my vantage point, collective bargaining often begins with the market place approach (confrontation) and unfortunately in a number of cases never moves from there. Many Catholic schools, like many public schools, entered the market place and stayed. I believe that Catholic schools, because of their nature, should move out of the market place through the professional and problem solving approaches to a fourth approach, which I shall term the *Collaborative Approach*. This approach is based upon the premise that Catholic school administrators and teachers operate from a common vision including: 1) Church, 2) the role of the school within Church, and 3) the roles and responsibilities both teachers and administrators share in fulfilling the Church's mission of education. Such an approach may appear to be idealistic but I firmly believe that such an approach is necessary if we are to meet the challenges cited earlier.

The Specific Challenge for Catholic Schools

In recent years there have been numerous discussions and some articles written about the two concepts, community of faith, and justice for teachers. Some have stated the topic in this fashion Justice for Teachers vs. Community of Faith. These discussions and writings motivated me to attempt to develop and suggest a model process which would incorporate both concepts. I hope to illustrate in the next chapters that they are not mutually exclusive.

At the 1976 NCEA Symposium on Unionism, Anthony Creswell, addressing the topic, "Collective Bargaining and the Community of Faith in Catholic Schools," made three points which I found beneficial in writing this paper.

1. ". . . a community of faith requires some mechanism for procedural justice that is a way to make fair decisions about the distribution of benefits in the community . . ."[11]
2. ". . . if there is no substantive standard (upon which to make decisions) then there must be a procedural one . . ."[12]
3. ". . . a method, a procedurally just method, is needed to determine many questions of labor policy which can arise in a faith community. A mechanism of procedural justice is necessary to that community itself . . ."[13]

Following reflection on those points and participation in countless discussions, I posited this question to myself. What functional process which integrates justice and community of faith concepts can be developed for use in Catholic schools? When speaking of justice, the following concerned parties are included: 1) *pastors* who pay the bills, including salaries, and are responsible for parish monies entrusted to their care, by 2) *parents*, and 3) *parishioners*, and 4) *administrators* who operate the school within an established budget as well as the 5) *teachers* who provide the service of education. In order to answer that question, it was necessary to pose subquestions and responses.

1. What issues require address?
   a. There need to be some *common foundation agreements*.
   b. Equally important is an *acknowledgement of teacher, parent and administrator rights and responsibilities*.
   c. *General common concerns* require consideration.

2. What component parts should the collaborative approach process include?
   a. The *purpose* of the process is to make it unique to Catholic schools.
   b. The *content* should address the goals, tone, participants, leadership, responsibilities, and format.
3. The process must provide for *conflict resolution*.

The chapters which follow will address successively: 1) the issues, 2) the process, and 3) a procedure for conflict resolution.

CHAPTER II

The Issues

Common Foundation Agreements

As the constituent groups of the parish community (teachers, administrators, parents, parishioners) first gather to address the challenge of justice in the school community of faith, there need to be common points of understanding and agreement. The principal points to be discussed, understood, and agreed upon are: 1) the Church's overall mission, 2) the educational mission of the Church, 3) the role of the teacher in the Catholic school, and 4) the role of the teacher association in the Catholic school. Resource documents for these discussion points are the American Bishops Pastoral *To Teach As Jesus Did* (1972), Pope Paul's Encyclical *On Evangelization in the Modern World* (1975), and the Sacred Congregation for Catholic Education document *The Catholic School* (1978).

The Catholic school is not a public school; nor is it a nonsectarian private school. It is different and unique. Because it is different and unique, I believe the participants in the justice process must first discuss, understand and reach agreement on the following:

1. The broad, overall mission of the Church is evangelization and catechesis. It is in these functions that the Church continues the redemptive work of Christ down through centuries of time. Evangelization is bringing and sharing the Good News among peoples of the world regardless of their geographic location or state in life and "transforming humanity from within and making it new."[14] Catechesis "refers to efforts which help individuals and communities acquire and deepen Christian faith and identity through initiation rights, instruction, and formation of conscience. It includes both the message presented and the way in which it is presented."[15] The 'way of presenting the message' includes not just teaching methodology, but, more important, the life of the teacher, which is expected to be a reflection of the Good News and the Church's teachings. The teacher cannot verbalize one message to young people, and live another.
2. The Catholic school is one vehicle which the Church uses in its overall saving mission. The school is used especially for education in the Faith. ". . . the school is an institution where young people gradually learn to open themselves up to life as it is, and to create in themselves a definite attitude to life as it should be."[16]
3. An observable difference in a Catholic school is its faculty, both administrators and teachers. "By their witness and behavior, teachers are of the first importance to impart a distinctive character to Catholic schools."[17] The extent to which the Christian message is transmitted through education to our young people depends to a great extent on the school's teachers. Teachers reveal the Christian message, not only by word but by every gesture of their behavior. This "distinctive character" applies as well to those teachers in Catholic schools who are not of our faith. Many of these fine people have a deep awareness of their responsibility to uphold this "distinctive character."
4. The goal of educational professional organizations is to protect the interest of persons employed in the educational field but they "cannot themselves be divorced from the specific mission of the Catholic school . . . these associations, while being concerned for the rights of their members, must also be alive to the responsibilities which are part and parcel of the specific apostolate of the Catholic school."[18]

Acknowledgement of Teacher Rights

As affirmed in the Church's social documents, teachers, as employees, have certain basic rights which are: 1) to organize, 2) to select their representative, and, 3) to bargain collectively.

Within the right to organize, teachers may choose to form an association or union, or not. If they choose to form an association or union, it is their responsibility to determine its form and purposes and to discuss these with their peer group. It should be noted that the philosophy of a Catholic school teacher association or union should be consonant with the philosophy of Catholic schools as enunciated in the Roman Document *The Catholic School* and the American Bishops Pastoral *To Teach As Jesus Did*.

Once formed, teachers may then decide whether or not they shall be an independent group or an affiliate of a larger regional or national umbrella group such as the National Association of Catholic School Teachers.

Finally, teachers, through their duly selected representatives, may begin to participate in the determination of their wages, benefits, and employment conditions.

Acknowledgement of Administrator Rights

The rights and responsibilities of administrators must be acknowledged as well. Administrators must be able to exercise their responsibilities in the operation of the school for the common good of the total school community. Particular note must be given to the administrator's responsibilities in the religious education of the school program. As noted in the *National Catechetical Directory*, the principal is the chief catechist in the school and it is his/her responsibility to supervise, evaluate, and, when appropriate, modify the program to be in concert with the teaching Church and to better prepare young people for their adult Christian life in our society.

Acknowledgement of Parental Rights and Concerns

For decades, Catholic educators have championed the right of parents to choose where and how their children will be educated. In this area of a collaborative approach to personnel relations, parents, too, have a vested interest. They are the ones to whom both principals and teachers look for cooperation, support, and input. Their support is both moral and financial. Thus, they have expectations and concerns which must be heard and addressed because the results of this process will affect their prized possession, their children.

General Common Concerns

From the viewpoint of the author, common concerns generally can be categorized under four headings: personal and family needs, method of addressing apparent or actual injustices, terms and conditions of employment, and cooperative planning of the school's direction.

Most teachers and administrators recognize and acknowledge that teaching and administering in a Catholic school require a monetary sacrifice or contributed service. However, they want to be a part of the process which shall determine the amount of sacrifice or contributed service because it will affect how their personal and family needs are met.

Relative to addressing actual or apparent injustices, there needs to be a clear, formal process established cooperatively by teachers and administrators. It must be one in which both, to the degree possible, feel comfortable and not threatened.

Personnel practices, including hiring, dismissal, and non-renewal procedures, are also common concerns to teachers and administrators. Concern is present because such procedures affect continued employment as well as potential future employment.

Finally, administrators, parents, and teachers (as participants in the educational ministry of the Church) want to share or have input into the direction of the school. Cooperative planning of philosophy, goals, objectives, and programs would acknowledge administrators, parents, and teachers as sharers in the ministry of education.

It is important to note here that all issues, except lay teachers' salaries, apply to all teachers. Thus, religious must also be a part of the process. Because of their generosity and concern for the Church and its people, religious men and women have, for more than 200 years in this country, established and continued Catholic schools. Although today their numbers are not what they once were, they are still an integral and necessary part of Catholic school education.

Admittedly, the concerns noted above are general and addressed only briefly. However, I cite again the importance of teachers, administrators, parents, and parishioners first coming to grips with the common foundation agreements and the acknowledgement of rights. With those mutual understandings, then, members of the school's community can appropriately address their concerns.

In the succeeding chapters the collaborative process is explained.

CHAPTER III

The Collaborative Approach Process

The process described here is the author's and involves collaboration, not confrontation. This process is in use in its infancy stages in the Diocese of Youngstown, Ohio. It was first implemented in the fall of 1978. In developing this process, a search was made for different models. The models used in America and other western countries are similar and do not totally fit the context of the Catholic school. However, the Japanese model is different and more akin to our 'community' concept. Theirs is an outgrowth of their tradition and culture with its strong family community. In Japan "labor-management relations are defined as a human relationship in distinction to contractual relationship common to labor-management relations in the west."[19] Its three unique characteristics are lifetime employment, seniority wage system, and the enterprise union. The arrangement is based upon a long term "family relationship" in which both the employer and the employee place trust and reliance in each other and there is a "a heightened sense of participation and identity"[20] with the employer by the employee.

The process described here is acknowledged to be only one model. Others may also be in use now and more will be developed. This process attempts to integrate justice in the school community of faith.

Goals

The goals of the process are two-fold:

1. To provide a method for mutual resolution of teacher-related issues and issues of the constituent members of the Catholic school community;
2. To commit those resolutions to writing in a mutually acceptable covenant (or agreement).

Tone

Because a Catholic school is different from other schools in its purpose and has a unique place and function within the Church's educational mission, the tone or atmosphere of the personnel relations process must of necessity reflect that difference or uniqueness. The tone of the process is established by the participants, who are believers and whose behavior is founded upon, and motivated by, a common vision of Church and its mission *and* the place and function of the Catholic school within that mission *and* the role and work of teachers within the Catholic school.

Participants

In this process there are two categories of participants: collaborators and stewards. Collaborators are the teachers who share in the Church's ministry of education, namely, Catholic school education. The stewards include principal (or administrators), pastor, parents, and parishioners.

COLLABORATORS (*teachers*) are an integral and equal group in the process because it is through their daily interaction with the young people in their charge that our Catholic faith is witnessed and transmitted. They provide a valuable and much needed service in the school's mission. Because they are equal members in the process it is their responsibility to select a stipulated number of their group to represent the group in the process. The method of selection is theirs.

The STEWARDS constituency includes the pastor, principal, parents, parishioners and board members (if such exist in the parish). The *pastor* is the extension of bishop to that community and thus is the local community's shepherd and overall administrator and coordinator. The *principal* is the person delegated with the administrative responsibility and authority to oversee the school's day-to-day operation. *Parents* are the primary educators of their children who share part of that education with the school. Parents are also the providers of some of the support dollars for the school's operation. *Parishioners* are another important school constituency because they, too, provide moral and financial support for the school. The local parish board of education, if it exists, may be the constituent vehicle which would best represent parents and parishioners. The parish council, the parish councilmen, or the local parish board of education are the appropriate bodies which should select or elect the parent and parishioner representatives.

Sample Participant Process Group

There are no magic numbers of participants for this process. The following is a sample for an eight-grade elementary school with a full-time principal, eight (8)

teachers, and a functioning parish council and parish school board:

1 Pastor
1 Principal
3 Teachers
2 Parents (selected by the Home and School Association or Parish School Board)
1 Parishioner (selected by the Parish Council)
8 Total Participants

The numbers can be varied according to the size of the school but should not exceed 15-17.

If several schools within a region are involved, then the group total should still remain between 15-20. In that situation, each constituent group would elect or select representatives, including pastors and principals.

Leadership Roles

In order for the process to work effectively there need to be two leaders, one for the collaborators and one for the stewards. Each must be selected by the constituent representative groups.

The leaders are expected to be objective, articulate, understanding, and able to function within a group setting. As for their functions, they are responsible for meeting arrangements, agenda setting, preparation and/or coordination of preparation of meeting materials, and conduct of the meetings.

Not every person is prepared for or feels comfortable in a leadership position. Thus, it is recommended that the selected leaders be provided leadership training, especially for working in with groups. Such training can either provide or sharpen leadership skills. No attempt will be made in this publication to outline a leadership training program because a number of such programs already exist and are available from professional organizations, consultant groups, publishers, etc. However, it is suggested that this leadership training be provided as a service from the Diocesan or Regional Office of Education.

Participant Responsibilities

The participants in the process have specific individual responsibilities without which the process cannot function. Those responsibilities are:

Attendance

Each person who agrees to participate in the process must understand that such agreement involves the commitment to *attend* the meetings.

Preparation

Because the subjects discussed and resolved in the process are serious and affect the school's personnel and the operation of the school, it is expected that each participant will study the materials for each meeting and when asked will prepare materials including background information and recommendations for solutions.

Participation

During the process meetings, each participant is expected to contribute to the discussion of each subject in order to insure that each constituent group's positions, concerns, and recommendations are reflected and understood by the other constituent groups. Another aspect of participation is the responsibility of the participant to transmit the meeting information and results to his/her constituency in a clear, concise, and valid way.

Resolution

This process is based upon the presumption that solutions and resolutions will result. With such a presumption, then, each participant must come to the meeting understanding that his/her idea(s) or position may not prevail and that he/she is willing to compromise and reach a consensus within the group.

Meeting Necessities

Meeting results and effectiveness can be reduced or lost if, prior to the meeting, careful attention is not given to arrangements, agenda and meeting format. The time provided for these meeting components says much about the importance of the meeting and its participants.

The place or setting for the meetings should be a room large enough to accommodate the group. It should provide adequate table space for materials and comfortable adult chairs, both neatly arranged prior to the arrival of the participants. Refreshments (coffee, tea, soft drinks) should be available before and during the meeting. Pitchers of water and glasses should be placed on the tables.

The leaders should jointly prepare the agenda for each session and provide it along with informational or background materials to the participants in sufficient time prior to the meeting so that they can be studied. If the group as a whole decides the subject(s) for the next meeting, the leaders should still provide the agenda and attendant materials.

Process Meetings

The format of the meeting is simple: prayer service, presentation of information related to materials, discussion, resolution, concluding prayer or hymn. The preparation of the prayer service and concluding prayer or hymn selection should be rotated among the participants. (Suggestions for these can be found in the appendices.)

The format of each meeting as described above should be maintained for each session. However, the content for each meeting will vary and the number of sessions required to resolve each issue will also vary. Nevertheless, the following session content outlines may be helpful.

First Session

1. Prayer Service.
2. Introduction of participants and constituency represented.

3. Explanation or Review of Process (Purpose, goals, expectations of participants).
4. Issue A: Common Foundation Agreements
   a. Mission of Church
   b. Educational Mission
   c. Place of Catholic School in Education Mission
   d. Role of Teacher in Catholic School
   e. Role and Place of Teacher Association in Catholic School
5. Review of Agreements reached at this session.
6. Identification of issue or issues for next session.
7. Establishment of individual or group assignment for next session.
8. Establishment of date, time, and location of next session.
9. Prayer Service or Reconciliation Rite.
10. Socialization.

To arrive at the common foundation agreements, one method which may be effectively used is the 'we believe that . . .' statements. For example, the topic, 'educational mission,' is written on newsprint or chalkboard and under the heading one leader writes 'we believe that. . . .' Participants then contribute suggestions and revisions for each 'we believe' statement under each heading. There is no set number of 'we believe' statements. However, the participants must reach consensus on the wording of each statement.

Second Session

1. Prayer Service.
2. Brief review of last session.
3. Issue A: Common Foundation Agreements (Continue 'we believe' statements for those headings not completed at first session. If desired by the group, there may be some revision of previously agreed upon statements.)
4. Review of Agreements reached at this session.
5. Identification of issue or issues for next session.
6. Establishment of individual or group assignment for next session.
7. Establishment of date, time, and location of next session.
8. Prayer Service or Reconciliation Rite.
9. Socialization.

Third Session

1. Prayer Service.
2. Brief review of last session.
3. Issue B: Affirmation of Rights and Responsibilities (all staff).
   a. Steward's Rights and Responsibilities
   b. Collaborator's Rights and Responsibilities
   (This group may again wish to use the 'we believe' statement format for this issue. If desired by the group, there may be some revision of previously agreed upon statements.)
4. Review of Agreements reached at this session.
5. Identification of issue or issues for next session.
6. Establishment of individual or group assignment for next session.
7. Establishment of date, time, and location of next session.
8. Prayer Service or Reconciliation Rite.
9. Socialization.

Fourth Session

1. Prayer Service.
2. Brief review of last session.
3. Issue B: Affirmation of Rights and Responsibilities (Continue 'we believe' statements not completed at previous session. If desired by the group, there may be some revision of previously agreed upon statements.)
4. Review of agreements reached at this session.
5. Identification of issue or issues for next session.
6. Establishment of individual or group assignment for next session.
7. Establishment of date, time, and location of next session.
8. Prayer Service or Reconciliation Rite.
9. Socialization.

Fifth Session

1. Prayer Service.
2. Brief review of last session.
3. Issue C: Personal and Family Monetary Needs (Lay Teachers).
   a. Salary Scale (Wages)
   b. Other Benefit Compensation
   (For this issue, it is helpful if each constituent group can develop one or more proposals for the whole group's consideration. The starting points are existing wage scales and benefits.)
4. Review of agreements reached at this session or summary of points made.
5. Identification of issue or issues for next session.
6. Establishment of individual or group assignment for next session.
7. Establishment of date, time, and location of next session.
8. Prayer service or Reconciliation Rite.
9. Socialization.

Sixth Session

1. Prayer Service.
2. Brief review of last session.
3. Issue C: (Continuation) Personal and Family Monetary Needs (Lay Teachers)
   a. Salary Scale (Wages)
   b. Other Benefit Compensation
   (For this issue, it is helpful if each constituent group can develop one or more proposals for the whole group's consideration. The starting points are existing wage scales and benefits.)
4. Review of agreements reached at this session or summary of points made.
5. Identification of issue or issues for next session.
6. Establishment of individual or group assignment for next session.
7. Establishment of date, time, and location of next session.
8. Prayer service or Reconciliation Rite.
9. Socialization.

Seventh Session

1. Prayer Service.
2. Brief review of last session.
3. Issue D: Method for Addressing Actual or Apparent Injustices (All Teachers)
   Here the group must consider the types of injustices to be addressed, the steps or levels of appeal (method or process), the final decision maker, and the time frame.
4. Review of agreements reached at this session or summary of points made.
5. Identification of issue or issues for next session.
6. Establishment of individual or group assignment for next session.
7. Establishment of date, time, and location of next session.
8. Prayer Service or Reconciliation Rite.
9. Socialization.

Other Sessions

The format for other sessions will be the same as for session seven. However, when the addressing of injustices is settled, the last issue will be other concerns of all staff.

Final Session

1. Opening Prayer.
2. Review of Total Written Covenant (Revisions if necessary)
   (See Appendix A for Sample Covenant Outline)
3. Group Affirmation of Covenant by consensus or vote.
4. Celebration of Eucharistic Liturgy.
5. Party.

The number of sessions used for examples should not be considered rigid. It may take more than two sessions for the common Foundation Agreements issue or other issues. Each session should be scheduled for no more than 2 to 2½ hours with a break called by the leaders at approximately the midpoint.

Background Materials

In order for the participants to be informed and prepared to discuss the subjects which will surface, they need to have the following materials for study and reference.

1. *To Teach As Jesus Did*
2. *On Evangelization in the Modern World*
3. *The Catholic School*
4. School Budget (current year)
5. Parish Annual Financial Report (most recently completed year)
   or
   At least an adequate summary
6. Diocesan regional, and parish policies and practices

Process Time Frame

When planning the administrative calendar for the school year, this process should be placed in a position which will allow for its results to flow into overall planning schedule. I would suggest for your consideration the following:

August
Election or selection of participants

September
Selection of Leaders
Establishment of and preparation for first meeting

October through December
Process Meetings

January
Dissemination of process results to constituent groups

February
Early Pupil registration
Initial budget planning and establishment of next year's tuition

March/April
Staff Hiring

May
Final budget preparation

July
New budget becomes operational

Because the process results will affect the school's operation for the next year, particularly the financial operation, it is necessary to initiate the process early in the school year and hopefully complete it by mid-year. This allows for budget planning, registration and staff hiring to flow in their normal pattern.

Decision Making Responsibility

The final and very important part of the process responds to the question: who makes the final decision regarding the covenant or agreement reached?

There are three possible responses to that question. First, all of the constituent groups are represented in the process (those who have the needs and concerns and those who can provide for those needs and resolve those concerns). If agreed to at the outset of the process and if all participants are vested with the right of decision making, the decision could be arrived at by the process participants through consensus or by vote. A second alternative would provide for the collaborators (teachers) to decide for their group and the local parish board or council to decide for the stewards. The third possibility would be that the process group recommends to the local parish board or parish council or regional or area board of education. For the local parish school, I would recommend the first. If the process involves a number of schools, then I would suggest the second. In any event, the decision making responsibility should be clear from the outset of the process.

Dissemination of Process Results

When the process is completed and a covenant reached, the results need to be shared with the parish, regional, or diocesan community.

In the local parish, the complete covenant should be provided to each school staff member, other parish staff members, officers of the Home and School Asso-

ciation (summary to membership), the parish council, and parish board of education if one exists. For the general parish membership, a complete copy can be posted in the Church vestibule or synopsized for a bulletin addendum.

A complete covenant must be sent to the Diocesan Superintendent and Regional Superintendent if such exists. The Diocesan Superintendent will share the information with the Bishop and/or the Vicar for or Director of Education.

CHAPTER IV

Conflict Resolution

Because the subjects and concerns which will be addressed in this process do not have generally accepted standard answers or solutions, there will be varying and sometimes opposing points of view and positions. And although I noted in the previous chapter that the tone would be established by the participants who are believers and have a common vision of Church and the role and place of the Catholic school within the Church, I must also acknowledge that all of the participants are human. Because of the subjects and the humanness of the participants, conflict will arise. That being so, I want to propose some suggestions for conflict resolution.

Conflict resolution and 'how to deal with conflict' are popular subjects today. Lectures, seminars, conferences, books and articles are being provided in the business and industrial world as well as in professional education. The method which I shall propose is one which some staff members in our office learned, modified for our needs, and used in conflict resolution.

Problem Solving Method

One of the group's leaders works with the group from the problem to the best solution. The steps of the process are these. (A chalkboard and chalk or newsprint and marking pens are needed).

1. *Statement of Problem*
   Clearly state the problem in a word, phrase or sentence. In a conflict situation, sometimes what is perceived as the problem is not really the problem, or is at least only an outward manifestation of a deeper underlying problem. Thus, formulation of the problem statement must be very carefully done.
2. *Possible Solutions*
   Solicit and list each possible solution.
3. *Conditions for Solutions*
   For each solution recommended, list what would have to be present or true to make this solution possible.
4. *Possible Consequences*
   List for each solution the possible consequences, secondary gains (the pluses) and the side effects (the minuses).
5. *Review of Solutions*
   For each solution review the consequences (pluses and minuses).
6. *Best Solution Selection*
   Having reviewed all of the solutions and their consequences, the group identifies as the best solution the one which requires the most realistic conditions and has the greatest pluses and the fewest minuses.

Admittedly, this problem solving technique requires time but it can assist the group in reaching a solution. The process can be brought into use in any meeting but particularly when the group appears unable or unwilling to reach a decision or consensus. However, one caution should be noted. If solutions were obvious, there would be no need for problem solving. In some cases, solutions are not obvious and thus require the consideration of several possible solutions as well as the prioritizing and analyzing of them.

Problem Solving Sample

The following sample is not exhaustive but will illustrate how the technique flows.

STATEMENT OF PROBLEM:
Teachers wish to have one period per school day for classroom preparation.

POSSIBLE SOLUTIONS:

I. Hire a Music Teacher

PROS:	CONDITIONS FOR SOLUTIONS:	CONSEQUENCES: GAINS	CONSEQUENCES: SIDE EFFECTS
A. Teachers would be better prepared for teaching	• Teachers would use time exclusively for preparation • Principals would not ask teachers use period for any other purpose	• Improved teaching • Improved learning atmosphere • Improved administrator/ teacher relationship	• Increased cost • Scheduling problems
B. Curriculum would be enriched	• Hired teacher certified in music • Able to correlate music with content areas • Teach appreciation as well as theory, singing • Include Church music	• Improved student liturgies • Training for use of leisure • Improved quality of music (voice, appreciation)	• Problems in discipline (Grades 7-8)
C. Students' musical ability would be improved	• Students well motivated • Teacher able to maintain good discipline	• Development of student talents • More interest in school band	• Discipline problems might develop
CONS:			
A. Increased budget	• An additional person would be hired • Additional equipment and materials would be needed	• Quality of education improved • Teachers more content	• Parish unable to meet increasing demands • Less money for other parish activities
B. No area available for music room	• Cannot be taught in regular classroom • Auditorium cannot be used	• Better use of facilities • Students in familiar surroundings	• Moving equipment from room-to-room

POSSIBLE SOLUTIONS:

II. Schedule I.T.V. for one period/each class/each day

PROS:	CONDITIONS FOR SOLUTIONS:	CONSEQUENCES: GAINS	CONSEQUENCES: SIDE EFFECTS
A. Excellent programming available	• Supervision provided • Retrieval of information equired • Selections correlating with curriculum available	• Good use of learning center personnel • Master teaching available on T.V. • Provides students opportunity to use T.V. effectively	• Students view as recreational activity • Paraprofessional unable to manage students
B. Opportunity to build techniques for active participation in T.V. learning	• Student properly prepared for viewing • Immediate follow-up upon return to classroom • Sequential development of study skills	• Carryover to student home viewing • Students become more critical of T.V. programming: make wiser choices	• Students not receptive to programs
CONS:			
A. Parents' negative reaction	• Parents see it as recreational activity	• Parent involvement in child's education • Opportunity to instruct parents regarding I.T.V.	• Time required to prepare parent session
B. Additional preparation for classroom teacher	• Preparation of class • Forms for retrieval of information	• Teachers become more familiar with offerings of I.T.V. • Creative use of teachers time	• Poor materials prepared • Ineffective learning

The Group May Propose Further Solutions: III, IV, etc.

Review of Solutions:
Leader and members return to Solution No. I, discuss it in the light of stated conditions and consequences. Make a decision as to whether or not it merits further consideration. If not, delete from board or chart.

Best Solution Selection:
The remaining solutions are prioritized on the basis of most feasible consequences. The group then identifies the best solution to the stated problem.

Footnotes

1. *National Catholic Reporter*, story headlines from the following issues: May 14, 1976, June 4, 1976, September 24, 1976, October 1, 1976, October 15, 1976, March 4, 1977, September 2, 1977
2. Reicher, Rev. Robert, "Collective Bargaining and Catholic Schools," *NCEA Bulletin*, November, 1967
3. Ibid.
4. Ibid.
5. Casey, E. Riley, "Collective Bargaining in Catholic Schools, What Is Its Legal Status," *NCEA Bulletin*, May, 1968
6. Higgins, Msgr. George, *Unionism In Catholic Schools Symposium Papers*, NCEA, 1977
7. Petosa, Jason, "Collective Bargaining in Catholic Schools," *Today's Catholic Teacher*, April, 1977
8. Lieberman, Myron and Moskow, Michael H., *Collective Negotiations For Teachers: An Approach to School Administration*, Rand McNally Company, Chicago, 1966, pp. 7-10
9. Ibid.
10. Ibid.
11. Creswell, Anthony, "Collective Bargaining and the Community of Faith in Catholic Schools," *Unionism In Catholic Schools Symposium Papers*, NCEA, 1977
12. Ibid.
13. Ibid.
14. Paul VI, Pope, *On Evangelization in the Modern World*, United States Catholic Conference Publications Office, Washington, D.C., 1979, p. 15
15. Sharing the Light of Faith, *National Catechetical Directory for Catholics of the United Staes*, United States Catholic Conference, Department of Education, Washington, D.C., 1979, p. 3
16. *The Catholic School*, The Sacred Congregation for Catholic Education, United States Catholic Conference, Washington, D.C., 1977, p. 10
17. *The Catholic School*, The Sacred Congregation for Catholic Education, United States Catholic Conference, Washington, D.C., 1977, p. 23
18. Ibid, pp. 23-24
19. Yakabe, Katsumi, Editor, *Labor Relations in Japan-Fundamental Characteristics*, Ministry of Foreign Affairs, Japan, 1977 preface
20. Ibid, p. 2

APPENDIX A

Sample Covenant Outline

We, the collaborator and steward representatives of _____ Parish community who are concerned about and supportative of _____ School which is a principal vehicle in the parish educational mission have discussed and resolved issues and concerns of mutual interest. We have reduced those resolutions to writing in this covenant as follows:

I. Common Foundation Agreements

A. *Mission of Universal Church*
   1. We believe that. . .
   2. We believe that. . .
   3. We believe that. . .

B. *Educational Mission of Church and Parish*
   1. We believe that. . .
   2. We believe that. . .
   3. We believe that. . .

C. *Place and Role of Catholic School in Church and Parish*
   1. We believe that. . .
   2. We believe that. . .
   3. We believe that. . .

D. *Role of Teacher in Catholic School*
   1. We believe that. . .
   2. We believe that. . .
   3. We believe that. . .

E. *Role and Place of Teacher Association in Catholic School*
   1. We believe that. . .
   2. We believe that. . .
   3. We believe that. . .

II. Rights and Responsibilities

A. *Stewards*
   1.
   2.
   3.

B. *Collaborators*
   1.
   2.
   3.

III. Personal and Family Monetary Provisions (Lay Teachers)

The stewards recognize their obligations to provide adequately for the personal and family needs of its lay teachers. The collaborators recognize and acknowledge the sources of school financial support and their limitations. With those premises, the following wage scale(s) and compensation benefits have been established.

(Here list wage scale and other compensation benefits.)

IV. Method for Addressing Actual or Apparent Injustices

(Here write out each step or level of process.)

V. Additional Agreement Topics

A.
B. (State the title of each topic and write resolution.)
C.

This covenant is entered into this _____ day of _____, 19____ and is in effect until _____ day of _____, 19 ____.
The completion of this covenant was celebrated with Eucharistic liturgy on _____

Stewards	Collaborators
_____	_____
_____	_____
_____	_____
_____	_____

APPENDIX B
Suggested Prayer Services

ISSUES	THEMES	PRAYER SERVICE		RITE OF RECONCILIATION
		READINGS	HYMNS	
A. Mutual Understanding and Agreement	We Are One In Christ	• Galatians 3:23-29 • Psalm 133 and 134 *Psalms Now*, Brandt • 1 Cor. 12:12-21 • 1 Peter 1:22-24 2:1-3 • Acts 4:32-35	"Our Peace and Integrity" *Listen*, Weston Priory "If We Could Share" -Lynn Haney	*Our Father* recited in unison, hands joined, recognizing God as Father of us all.
1. Church's Overall Mission	Priestly People	• John 14:5-7 • "The Catholic School and the Salvific Mission of the Church" *The Catholic School* pp. 5, 6, #9-15 • 1 Cor. 12:4-11 • Matt. 4:23-25 • "Teach Them," #1 *A Statement of Catholic Bishops*, 1976	"Service," *Tell the World*-Darryl Ducole "Sign of Total Giving" -Gary Ault "Priestly People" -Lucien Diess "Till All My People Are One" -Ray Repp	Sign one another's forehead with cross of Christ; ask Jesus' blessing on each person's ministerial efforts.
2. Church's Educational Mission	Going, therefore, TEACH	• Psalm 35, 6-13 • Matt. 28:16-20 • "Teach Them," #1-p. 1-3 *A Statement of Catholic Bishops*, 1976	"Go Tell Everyone" -Unknown "Fill My House" -Sr. M.S. Toolan	Place hands on open Bible in recognition of the groups' commitment to spread the Word and to live the Word. Sing: "We Will Hear Your Word One in Love"
3. Place, Purpose, Function of Catholic School in Mission	Building Up the Church of God	• "The Role of the Catholic School," pp. 28-31 *To Teach As Jesus Did* • "Teach Them," #11 p. 3-6 • 1 Cor. 14:1-5 • 1 Matt. 12:22-29 • 1 Peter 1:3-9 • 1 Ps. 47	"Pass It On" -Kurt Kaiser "Dwelling Place" -John Foley "The Church's One Foundation" -Traditional "For You Are My God" -John Foley	Each person is given a card with the name of a group member written on it. The person adds a virtue he has noted about the named member and passes the card on to the next person. Each adding an exhibited virtue, until card reaches person whose name is on that card. One of the hymns or a version of "Shalom" may be sung during the process.

ISSUES	THEMES	PRAYER SERVICE		RITE OF RECONCILIATION
		READINGS	HYMNS	
4. Place, Purpose, Function of the Teacher in Catholic Schools	Prophets	• Jer. 1:4-10 • 1 Cor. 14:31-34, 37-40 • Acts 8:4-8, 14-17 • "The Personality of the Teacher" *The Catholic School*, p. 13 #43-48	"Amazing Grace" -Traditional "Yaweh, the Faithful One"-Dan Schutte, S.J. "Happy the Man" -Sebastian Temple "Turn to Me" -John Foley, S.J. "I Heard the Lord Call My Name" -Jacob Kreigis	Handshake of Peace: message of hope, goodwill given to each other as peace sign is exchanged
5. Place, Purpose, Function of the Teacher Association in Catholic School	Seeking Harmony	• Acts 6:1-7 • 1 Cor. 1:10-18 • Matt. 10:34-42 • Hosea 6:1-6 • 1 John 4:6-12 • "Pastoral Care of Teacher" *The Catholic School*, p. 23 #79-80	"Till All My People Are One" -Ray Repp "New Creation" -Gary Ault "Of My Hands" -Ray Repp "Hosea" -Weston Priory, *Listen*	*Penetential Rite* For the times we have failed to recognize Christ in each other, LORD HAVE MERCY For the times we have neglected to work together for the good of the Kingdom, CHRIST HAVE MERCY For the times we have refused to become involved in the needs of others, LORD HAVE MERCY
B. Acknowledgement of Teachers Rights				
1. To form an association (organize)	Sharing One's Gifts	• Mah. 25:14-30 • Micah 4:1-4 • Ps. 40:7-11 • Acts 4:32-35 • 1 Cor. 12:7-11 • Luke 19:1-9 • 2 Cor. 9:6-8	"You Are My Sons" -Dan Schutte, S.J. "If the Lord Does Not Build" -Dan Schutte, S.J.	Pass on the light of Hope: Each member lights the candle of his neighbor as a sign of unity, hope, and sharing.
2. To determine their advocate	Called Forth	• Ex. 19:2-6 • Ps. 26:4-8 • Micah 5:2-4 • Matt. 9:36-38 • John 15:16 • 1 Samuel 3:121 • Ps. 89	"For You Are My God" -John Foley, S.J. "I Will Celebrate Your Love" (Ps. 89) -Karen Barrie "I Heard the Lord Call My Name" -Jacob Kreigis	Moment of silence — recognition of personal call of Christ to each one present. Spontaneous prayers of thanksgiving for individual and collective response to that call.
3. To achieve an agreement or covenant hearts. This may be done	New Creation	• 2 Cor. 5:11-20 • Ps. 111 Brandt, Concordia • Ps. 127-128 Brandt, Concordia • Ps. 88 (89) • Revelation 21:1-3	"New Creation" -Gary Ault "Hosea" -Weston Priory, *Listen*	Dipping hand in bowl of water symbolic of cleansing of minds and as the group leaves the meeting singing "Love Is Flowing Like A River."